THE WOMEN'S
MISSIONARY MAGAZINE
—OF THE—
UNITED PRESBYTERIAN CHURCH.

VOLUME 19. MAY, 1906. NUMBER 10

Susi and Chuma, Livingstone's "Body-Guard."

By A. T. PIERSON, D. D., Editor-in-chief of *Missionary Review of the World.*

THE work of David Livingstone in Africa was so far that of a missionary explorer and general, that the field of his labor is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvellous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said, "All right; you may go out now;" and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered the grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great Father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishmen would have been perplexed as to what course now to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming; and, if preserved, there were no means of transportation—no roads or carts; no beasts of burden available—the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion and they resolved among themselves to carry that body to the sea-shore, and not give it into any other hands until they could surrender it to those of his countrymen; and to insure safety to the remains and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their Master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now watch these black men, as they rudely embalm the body of him who had been to them a savior. They tenderly open the chest and take out the heart and viscera; these with a poetic and pathetic sense of fitness, they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom; and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula-tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun fourteen days, to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas; the whole package was securely lashed to a pole, and so was at last ready to be borne between two men, on their shoulders.

As yet the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless, Susi, and Chuma took up their precious burden, and looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the South of Lake Liembe, which is a continuation of Tanganyika, and then crossing to Unyanyembe. When it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test; but again they were equal to the emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine month's march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet-artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going around by a circuitous route to insure safe passage; now compelled to resort to stratagem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and actually burying several of their little band on the way; yet on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that, not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains, was it certain that it was Livingstone's body. And then, on April 18, 1874, such a funeral *cortege* entered the great abbey of Britain's illustrious dead, as few warriors or heroes or princes ever drew to that mausoleum; and the faithful body servants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well they might be! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism equal to this the world has never before seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing; the feminine tenderness that lifted His mangled body from the cross and wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse. The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest! In that great procession that moved up the nave, what truer nobleman was found than that black man, Susi, who in illness had nursed the Blantyre hero, who laid his heart in Africa's bosom, and whose hand was now upon its pall? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether the effort is not worth any cost, which seeks out and saves men of whom such Christian heroism is possible!

Burn on, thou humble candle, burn, within thy hut of grass,
Though few may be the pilgrim feet that through Ilala pass.
God's hand hath lit thee long to shine, and shed thy holy light,
Till the new day dawn pours its beams o'er Afric's long midnight.
Sleep on, dear heart, that beat for those whom cruel bonds enslaved,
And yearned, with such a Christ-like love, that black men might be saved.
Thy grave shall draw heroic souls to seek the moula-tree,
That God's own image may be carved on Afric's ebony!—*From Missionary Review of the World.*

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The Congo Free State.

BY A CONTRIBUTOR.

VIRGIN territory—*i. e.*, territory owned, occupied and enjoyed by weaponless aborigines—is always more or less subject to seizure and absorption by established government, over which as soon as the jealousies of other Powers will permit, they come to exercise control. The resources of such territory are appropriated and used in the interests of the commerce of that nation which can, by force or diplomacy, maintain proprietorship over such territory.

The Congo Free State is a luminous example of how civilization with all its enginery of force brought into play can seize, hold, and use for itself land and resources belonging to native tribes, and at the same time press upon those native tribes a slavery worse than any of which history yet has record.

It is interesting to trace the steps by which the "Free State" came into existence. Following upon the discoveries made by Livingstone and earlier less noted explorers, the eyes of civilization were turned toward the interior of Africa, believed to be boundlessly rich in possibilities. In 1876, Leopold II of Belgium, harboring hopes of profitable colonial expansion, invited to Brussels an international conference for the consideration of the African question. The outcome of the conference was the International Association for the Exploration and Civilization of Central Africa. Most naturally King Leopold became the head of the Association which he had nursed into being. Explorations were instituted at once by the organization, but they were without any tangible result. Into the midst of this fruitless work came Stanley like a brilliant meteor, flashing upon the world the news of a mighty river,—the Congo—traversing tropical Africa. Leopold was quick to see the possibilities contained in this discovery and hastened to form an alliance with Stanley. Henceforth the explorations of Stanley, concentrated upon the Congo, were conducted under the auspices of the Association, which from this time on was known as the Association of the Congo.

Leopold's dreams of colonial expansion became more definite with time and added discovery, and a State began to shape itself in his mind. The Portuguese, who already had well-established interests in Africa, unwittingly helped in its formation. They levied a tariff upon trade. The London and Manchester merchants raised an outcry against this tariff, declaring it to be highly disadvantageous to their commercial interests. Leopold's was to be a *Free* State, in which trade should be absolutely unhampered. *Free* State had an attractive sound; it appealed to the imagination and created sentiment in its favor. The popular approval thus created had much to do with making the "Free State" an accomplished fact. Thus Free has reference to trade alone and not at all to the inhabitants of the *Free* State, who might be, and have since become, slaves the most abject and and helpless.

The United States was invited by an American, General Henry Sandford, acting as an envoy of the Congo Association, to recognize that Association as an independent State. The Association reiterated the declarations made all along, that its aims were purely philanthropic; and the United States, resting upon these assurances, gave in 1884 the desired recognition.

The United States was thus the first government to recognize the Independent State of the Congo; and it is thus, in a very positive way, responsible for the existence of such a State.

Recognition from other governments

followed. In 1885 a congress of fourteen governments, including our own * was held in Berlin, one result of which was the transformation, by authority of international law enacted by a properly accredited international body, of the Association of the Congo, with Leopold as its head, into the Independent State of the Congo, with Leopold as its sovereign.

The Powers that participated in the Congress defined clearly the conditions under which the "State" was to exist and the "State" solemnly agreed to the conditions.

"The new State pledged itself to seek the moral and material regeneration and welfare of the Congo natives" while "The Powers constituting the conference bound themselves to watch over and care for the native tribes."

How they have fulfilled their pledges and obligations let the records of history show.

***NOTE—Although the United States had been the First Power to recognize the Congo Free State and was an active and prominent participant in the Berlin Conference, it was too cautious to become one of the signatories of the act which put the seal of international authority upon the Congo Free State. It feared that such action would involve responsibility for support of the territorial claims of rival Powers in the Congo region and so held aloof. The Act of Brussells passed by a second conference, held later upon practically the same issues, and containing a proviso safeguarding this point, was ratified by the United States.**

International Association of the Congo.

BY E. D. MOREL.

Mr. Morel writes from Hawarden, Chester, England, and accompanies his interesting article with the following letter, from which we quote as follows :

"I have read your letter, and I thank you for your kind words. I happen to have an article on hand which I intended for an English Magazine ; but you are welcome to it if its publication in your Magazine can do good to the Congo cause in the States. I have altered it somewhat with that intent It is written with the gloves off, as you will observe. I thank you for your help in this matter. The most important thing is concentration of effort ; and I would respectfully suggest that all those to whom the cause appeals in the States should rally round the Congo Reform Association of America, and Dr. Barbour who so energetically directs the fight, and whose action is worthy of all praise and sincere support. Effort concentrated is worth much effort scattered."

Mr. Morel is the author of the book entitled "King Leopold rule in Africa," also "Affairs of West Africa" "The Congo Slave State, etc."—EDS.

WHAT is "a State ?" A State is either a whole body of people united under one Government, or a commonwealth or body politic having a representative legislature. We have been hearing a great deal for the last few years about a State, which is unlike any State that ever was, or it may be hoped ever will be, the Congo State; to give its full title, the "Congo Free State" or "The Independent State of the Congo."

The sovereign of this "State" was at one time the controlling head of an organization called the "International Association of the Congo," created for the "humane and benevolent motives" of introducing civilization and commerce into the Congo Basin. In 1884, the controlling Head of this Association obtained from civilization a mandate for the above purpose. He sought and acquired, for his Association, its recognition by civilization of an international status—with a flag, "a blue banner with a golden star."

The controlling Head applied first of all to Uncle Sam for such recognition, "for the use and benefit of Free States establishing and being established under the care and supervision of the said Association." The Yankees are cute ; but not so cute as they think they are. He then applied to John Bull for such recognition, "for the use and benefit of Free States established and being established in the said basins and adjacent territories." The Britisher is shrewd ; but he is not so shrewd as he thinks he is.

"These "Free States" consisted of primitive native communities, remnants —many of them—of the ancient native "Kingdom of Kongo," long before broken up by internal disintegration, and over which the International Association of the Congo desired to exercise a philanthropic and progressive influence.

While engaged in securing the good will of civilization, the controlling Head of this Association issued to the whole world a Manifesto in which he delineated his policy. His aim, he said, was "to civilize Africa by encouragement given to legitimate trade;" to "ensure the progress" of these native communities, the "Free States" afore mentioned; to "take an interest in the moral and material progress of the African races;" "absolute freedom of trade," he declared, was the pivotal basis of his conceptions. "The Congo region—he asserted—abounds in produce of various kinds now lost to the world. Thanks to trade, all this produce will enter into circulation; the counterpart of its value will return to Africa, for which it will prove a source of prosperity. He also guaranteed "complete individual liberty" to white and Black in the Congo Basin.

"In the name of Almighty God" the representatives of the Great Powers, gathered round a table groaning beneath the weight of promises and pledges, gave their collective assent to the creation of a "Congo Free State," and shed copious tears of emotion over the "Royal Peabody," the "Godefroi de Bouillon of the XIXth century crusade," the "rich Prince" who "scorning dividends" had come forward as the "regenerator of Africa."

That was twenty years ago. For twenty years the "Congo Free State" has shed the effulgence of its merciful beams over sad-browed Africa. As a "State" it is, in many ways singular; say, unique.

It began its career by "nationalizing" the land of the Congo. It continued by "nationalizing" the produce of that land, that produce which had hitherto "been lost to the world." It proceeded by claiming the right to tax its "citizens" in that nationalized produce to an extent unlimited by time, "in the public interest." After twenty years it has discovered that its "citizens" "only understand and only respect Force." [1] Also that they are "entitled to nothing."

These progressive stages have been marked by peculiar interpretations. Thus the "Congo Free State" has interpreted the "nationalization" of the land of the Congo to mean the expatriation of the native settled thereon from his natal soil; a "nationalization" of the produce of the land, the elimination of the native settled on the land from any rights whatsoever in that produce; "public interest" as the interest of all, save the public. Its "citizens" have been rendered landless and destitute, by law. "Absolute freedom of trade," the "Congo Free State" has interpreted to mean the destruction of commercial relationship between white and black; the "moral and material interest of the African races," their steady impoverishment and increasing misery; "complete individual liberty," a condition of slavery so absolute that life itself has become an intolerable burden.

This "State" is not a commonwealth; it is not a body politic; it has no representative legislature; it has none of the attributes of a State; its citizens have no rights even to their own bodies.

This "State" is one man, living partly in a European capital, partly in a yacht, thousands of miles distant from his African citizens. Its "public interest" is the interest of one man, and his associates in Europe. Its agents are 2000 aliens drawn from every country in Europe, and supplemented by 30,000 bayonets. Its slaves are its ten million "citizens", who own nothing except unquestioning allegiance and everlasting toil in the interest of the absentee landlord, and "who only understand, only respect FORCE."

The "Congo Free State", as I have

(1) Report of Congo Commission of Inquiry 1905.

remarked, is, in many ways, singular among "States".

It is a curious thing how great a fascination is exercised over some minds by the word "State". It is so disguising. It sounds so respectable and important. Several European powers have secured possessions in tropical Africa. They are popularly known as colonies; they should be called dependencies, for the white man cannot colonize without them. Neither a "Colony" nor a "Dependency" looks so imposing on paper as a "State." No European power exercises control over the "Congo Free State." For its performances, a number of them are morally responsible, one or two more than others; but since the International Treaty through which it came into existence was concluded in the name of the Almighty God, and not in the name of the almighty dollar, the Powers shrink from exercising their responsibility; there are no dividends attaching to it. The "Congo Free State" is not the enterprise of any European nation, but of a single man who recruits the servants that work his will among all nations, though chiefly from Belgium, of which he is the constitutional monarch, and from Italy. Italy has found out the sort of tasks which her sons are called upon to perform on the Congo, and declines to allow any more recruiting, besides facilitating the return of those of her sons who haye entered the service of this singular "State." The "Congo Free State" draws immense revenues from the labors of its citizen slaves, but those revenues do not enrich any European nation; they enter the pockets of the individuals in Europe who constitute the "Congo Free State" and they remain there.

The difference between one of the tropical dependencies of the powers in Africa and the tropical "Congo Free State," is material.

In those dependencies, the European nations desire two things: a market for their manufacturers at home; a supply of raw material for their home industries. The greater the quantity of raw material produced by the inhabitants of those dependencies the better for home industries. The purchasing power of the inhabitants of those dependencies is represented by raw material; consequently the greater their purchasing power, the better for the home manufacturer. The more the native produces, the more he buys. The continuous aim, therefore, of the European nations possessing dependencies in tropical Africa is to increase the production, therefore the purchasing power of their inhabitants.

The "Congo Free State", however, belongs to no European power. It was to have been a neutral field open for the commercial enterprise of the subjects of all European powers, and the inhabitants of the Congo Basin. Civilization, which created it, has allowed it to become the personal property of one man. That one man claims absolute possession of its forests and its plains, its rivers (and the fish therein,) its valleys, its products—its people. The tenure of its "citizens" in the land has been contemptuously brushed aside. By their labor alone can the soil be made to give up its vegetable riches since the white man cannot labor in tropical Africa. But that labor and those riches are claimed by the absentee landlord as his personal possession, and the claim is enforced by his agents upon the bodies of the people of the land.

Great Britain has a vast dependency in tropical western Africa. It is called Nigeria. France has another. It is called Senegambia. The inhabitant of those dependencies is the owner of his land, of its produce, of his labor, of his liberty. His industry supplies the Western world with many millions of pounds worth of raw material, ground nuts, palm oil, palm kernels, rubber, mahogany; and the Western world in return supplies him with many millions of pounds worth of merchandise from the loom and the workshop. His "produce" enters "into circulation," and the "counterpart of its value" returns to Africa. The administration which Great Britain has set up in Nigeria taxes that merchandise and, thanks to this taxation, and assistance from the Mother country, ensures the welfare and prosperity of the native producer of raw material, by improving justice, by imposing internal peace, by opening up the country to trade, by increasing the accessibility of interior markets. It makes mistakes sometimes; but its policy is clear. It aims at the co-operation of white and black for the benefit of both. The policy of France in Senegambia is identical.

Man shot by a Congo soldier because he was not working rubber.

Let us call Nigeria, the "Nigeria Free State," and apply to it the principles and practices dictating the destinies of the "Congo Free State," introduced into the Congo Basin by the "regenator of Africa." Nigeria no longer belongs to a European nation. It belongs to a European monarch, whom we may call for the sake of argument Rameses the Modern. "It is now the Nigera Free State," for Rameses the Modern has gathered round him all his Peers, and they have assented to Nigeria becoming the "Nigeria Free State." Rameses the Modern inaugurates his reign by issuing a series of decrees claiming possession in the name of the "Nigeria Free State" of the land of Nigeria; following this up by another series of decrees claiming possession, in the name of the "Nigeria Free State", of the produce of the land of Nigeria. His majesty then proceeds to divide the "Nigeria Free State" into three vast zones. The first he calls the "private demesne"; the second the "crown demesne"; the third is sub-divided among a number of financial friends of Rameses the Modern, to whom are conceded rights of proprietorship over the land and the produce of the portion of the "Nigeria Free State" thus assigned. By this legislation—which his Majesty with the assistance of legal luminaries invests with all the pomp and circumstances of law—the inhabitant of Nigeria (that was) of the "Nigeria Free State" (that is) becomes a tenant upon what used to be his own land, and a destitute tenant to boot, for his former wealth which lay in the produce of the land no longer belongs to him, having become vested in the person of Rameses the Modern, and his friends. His Majesty is then called upon to consider how to enter into this wealth; and how to distribute it. The latter is the easiest problem of the two to solve. So, it is arranged that the revenues from the "private demesne" shall be applied to creating the necessary machinery to work the entire estate. It shall be called "government revenue" although the "Nigeria Free State" has no government other than Rameses the Modern. His Majesty will see to it that these revenues remain ignored by the public and will decline to publish balance sheets in order to gratify the vulgar. The inquisitive must remain content with yearly estimates of receipts and expenditures. The revenues from the "crown demesne" his Majesty will reserve for himself. The laborer is worthy of his hire (unless his skin be black) and his Majesty has labored in the cause of African regeneration. He will appoint three trusted officials of his Court to supervise these revenues, and will take care that no account whatever of them—even in estimate form—shall be rendered to the world. Tongues may wag, but in due course his Majesty will devote a portion of these revenues to building an art gallery in his capital at home, a commemmorative arcade in his principal shipping port, and an exhibition for colonial products in his chief manufacturing town. He will open these with much eclat, and will take the opportunity of conferring many decorations upon prominent citizens of those cities. Another portion will be set aside for the organization of a Press Bureau with numberless ramifications, paid to sing his praises from Pole to Pole and pour contumely upon his critics, mingled with threats. All this will not cost very much, for the "crown demesne" is three times as large as the country where he rules as constitutional monarch, and very rich in the potential revenue called India rubber. As for the sub-divisions of his African estate his Majesty, who has ever an eye to business, will claim half the profits thereof; he will cause them to be floated upon the home market as companies, and as they are certain to rise in share value, speculation on the Stock Exchange will yield fruitful results to the owner of half the stock.

And now to enter into these revenues. It is obvious that the inhabitant of the "Nigeria Free State;" pardon, the "citizen" is a brute beast, and will not understand the situation. His primitive barbarism will not grasp the altered circumstances in which he finds himself. He may even go the length of refusing to devote his time and labor to gathering and growing produce for Rameses the Modern, seeing that he considers himself the owner of that produce by virtue of ancestral rights, and by virtue of his labor. Some little pressure and persuasion will be essential. Such pressure, moreover, cannot but redound to the progress of the "citizen" of the "Nigeria Free State". Is not work the salvation of mankind? Similarily it is but fair that his Majesty's agents, invested with the delicate and humanitarian task of applying this pressure, should be rewarded according to their prowess. An elaborate scale of bonuses shall be devised proportionate to services rendered. Persuasion, however gentle it may be, involves (alas that it should be so!) some display of force! the "Nigeria Free State" being extensive, that Force must (incorrigible is the idleness of man whose skin is black) be considerable. All now seems complete.

But stay, something is yet forgotten. Those pestilent critics from whose venomous shafts even Monarchs are not immune, know no respect for royal title deeds, or for "States" whose citizens are slaves. His Majesty therefore will call unto him scribes and pharisees from the four corners of the earth, men of subtle thought and portentous phrases amidst the maze of whose theories the critic shall wander bewildered and ill at ease. The native "citizen" of the "Nigeria Free State" shall be hedged around with safeguards derived from laws and decrees, regulations and promulgations of a perfection transcendental. The Elysian fields shall, beside the "Nigeria Free State" appear an abode, of sorrows. (It will take the critics a long time to remember that whilst Spanish *conquisitadores* were roasting Incas over slow fires and otherwise stimulating revenue, laws equally admirable stood marshalled on the loyal book shelves of Madrid.) For the rest, decorations, *douceurs*, press subsidies, and in extreme cases invitations to dinner will suffice. Where is the critic that can withstand the royal shoulder pat? But there may come a time when even these arts shall fail.

Then the course is clear. Another policy shall be gradually evolved. Philanthropy shall be dropped . . . in sections, to be replaced by constant insistence (in three languages) on the evils inherent to the citizen of the "Nigeria Free

State"; his hopeless indolence, his savage nature, his unconquerable repulsion to work. By easy stages the world will become persuaded—if the Press Bureau can accomplish it—that coercion alone is suited to tropical Africa, and finally the claim shall be boldly advertised "the native only understands, only respects Force."

By that time, too, revenues will have accumulated to the extent almost of satiety, and Rameses the Modern if pushed too greatly may in the magnanimity of his soul, hand over the squeezed orange to. . . . others. The "Nigeria Free State" will have justified the presence of its sovereign.

There is no "Nigeria Free State"; but here is a "Congo Free State." The horrors of its domination exceed the horrors of the middle passage. To a British official who knows the Congo, and whose experience of African peoples is extensive, I spoke the other day of its victims in hundreds of thousands. "You would be within the mark, he replied, if you spoke of several millions as having perished directly and indirectly through its methods within the last decade."

Yet, as Mr. Joseph Conrad has said, "The slave trade has been abolished, and the Congo State exists to-day; this is very mysterious."

It is also very shameful and incredibly stupid. But the shame of it and its stupidity . . are not recorded in the chronichles of Rameses the Modern.

Belgian Inhumanity in the Congo State.

Statements from many witnesses.

RUBBER and Ivory are to Western Equatorial Africa what gold and diamonds are to the southern portion of the continent. In both regions questions of native labor becomes of paramount importance. On the Congo, however, climatic conditions are of such a nature that it is literally impossible for the European to undertake the arduous labor involved in gathering the exudation from the clambering rubber vines of its primeval forests. Only the native can compass this task, and even to him this toil, difficulty, and danger involved are exceedingly repugnant . . . . The method by which the state officers and agents of the india-rubber companies alike endeavor to secure the rubber, is by requiring the natives of all villages within hail of their various centers to bring in two kilos (four pounds) of rubber per man every fortnight. The local agent receives this rubber, weighs it, and stores it in sheds erected for the purpose, paying the natives at the rate of *two pence per pound* for their trouble—an absolutely absurd figure, considering that this raw material fetches three shillings per pound on the European market. Surely a half penny a day can not be called a living wage even by the most ardent supporter of the system. In the event of an insufficient amount being gathered by any unfortunate individual the agent inflicts on him a severe flogging with a strip of hippohide, called a "chicocotte". Twenty-five blows is supposed to be maximum punishment, but one hundred and fifty are not infrequently given.

The mere fact of an agent requiring natives to bring in rubber would of course be insufficient to secure an adequate supply, unless he were effectively backed by the armed native sentries who are quartered in the various villages in order, by "persuasive" to induce the natives to secure the rubber.

These natives are frequently blood thirsty cannibals, who wreak personal vengeance on the miserable people whom they drive to the work, much as Pharoah's task masters did of old, and while the present system of "guards of the forest", as they are called, remains, these brute lized men will be a perpetual menace to the down-trodden people.

On one occasion Mrs. Banks, (a missionary), saw a native sentry beating and loudly abusing a poor woman, who was crossing the station with a basket on her back. On investigating the cause of disturbance she found that the basket *was full of hands that had been cut off in one of the rubber "palavers"* and instead of nineteen hands only eighteen could be found, the woman had dropped one *en route*. Mrs. Banks herself counted the smoked hands and found some of them to belong to *children*, others to women and men. Many of the victims were relations to the poor creature who was bearing the basket to the local agent.—*Regions Beyond*.

Here is a description of the Mushaw district, near Lake Kion in Congo territory, which had been attacked by Congo State revolted soldiers, and then ravaged by a cannibal tribe. "Every village had been burnt to the ground, and as I fled from the country, I saw skeletons, skeletons everywhere; and such postures; what tales of horrors they told! . . . I would not have entered into these revolting details, but that I think it advisable that those who have not the chance of seeing for themselves should know what is going on every day in this country. A beautiful yellow, covers this spot on the map, with a fringe of red spots with flags attached, denoting (as the map informs you) stations of the Congo Free State. (I like the title "Free State"—so suitable) . . . . The stations marked do not exist . . . A tract of country about 3000 square miles in extent has been depopulated and devasted. I do not believe that 2 per cent of the thousands of the inhabitants have survived the massacre and famine in Kishari and Kamerouse, there is not one single soul remaining.—*King Leopold's Rule in Africa*.

THEIR METHODS OF TORTURE.

"The trading company have now a different system in order to get rubber. Ten guards with rifles are apportioned to S——, who live there and come in once a fortnight with the rubber; ten also to B——, and two to several other villages. This means that the country is in the hands of these merciless fellows, who oppress, abuse, rob and kill at their pleasure.

Every available man is working rubber, and that with a gun behind him. The people are tyrannized over by the sentries and spend most of their time in the bush."

"All except the old chiefs are forced to go away and work rubber. It is very difficult from the very beginning. They have to wade in marshes. I have seen them often when they passed. They have knives in their hands, and they cut until the sap drops, drop by drop, and they stand in water. It is difficult for them to work close to their own towns, but as they have to bring a large amount they have to cut the trees constantly until they dry up. Then they go to another place, and by and by they will have to go still farther inland, and they have to stay away many days at a time. They are not able to carry any food with them, and it often happens that they stay away for days at a time and that they die in the marshes of fainting and starvation."

Depopulating the Country.

Statement of Rev. J. B. Murphy.

The attitude of the natives of the Congo Free State is everywhere unfriendly, and if the people do not universally rebel against authority it is because they are reduced to a state of despair. If possible they leave the territory. Two of the most flourishing towns in Mr. H. M. Stanley's time, situated at Stanley Pool, viz., Kintama and Kinshasa, are now no more, and the people have gone over to the French Kongo. Besides the natives of the towns I have named, many people have left the main river and gone into the interior in order to escape the arbitrary demands of the State. Difficulties had arisen, too, between the State and the porters, and as the requisite number of carriers were not forthcoming detachments of soldiers were sent with orders to capture all the women they could find.

I have been in the interior and have seen the ravages made by the State in pursuit of this inquitous trade. In one place I stood by the side of the river and heard a little boy describe how he had seen the Belgians shoot people for not fetching rubber; and at the same time he pointed to the flagstaff to which the poor victims had been tied, and which still bore the bullet and blood marks. One day a state corporal, who was in charge of the post of Solifa, was going round the town collecting rubber. Meeting a poor woman whose husband was away fishing, he asked, "Where is your husband?" She answered by pointing to the river. He then asked "Where is his rubber?" She answered, "It is ready for you." Whereupon he said "You lie," and, lifting up his gun, shot her dead. Shortly afterwards the husband returned and was told of the murder of his wife. He went straight to the corporal, taking with him his rubber and asked why he had shot his wife. The wretched man then raised his gun and killed the corporal. The soldiers ran away to the headquarters of the State, and made representations of the case, with the result that the commissary sent a large force to support the authority of the soldiers; the town was looted, burned, and many people were killed and wounded.

Upon another occasion in the same month some soldiers ran away from a State steamer, and, it was said, went to the town of Bombumba. The officer sent a message telling the chief of the town to give them up. He answered that he could not, as the fugitives had not been in his town. The officer sent the message a second time with the order, "Come to me at once, or war in the morning." The next morning the old chief went to meet the Belgians, and was attacked without provocation. He himself was wounded, his wife was killed before his eyes, and her head cut off in order that they might possess the brass necklet that she wore. Twenty-four of the chief's people were also killed, and all for the paltry reason given above.

Again, the people of Lake Mantumba ran away on account of the cruelty of the State, and the latter sent some soldiers in charge of a colored corporal to treat them and induce them to return. On the way the troops met a canoe containing seven of the fugitives. Under some paltry pretext they made the people land, shot them, cut off their hands, and took them to the commissary. The Mantumba people complained to the missionary at Irebu, and he went down to see if the story was true. He ascertained the case to be just as they had narrated, and found that one of the seven was a little girl, who was not quite dead. The child recovered, and she lives to-day, the stump of the handless arm witnessing against this horrible practice. These are only a few things of many that have taken place in one district.—*London Times*.

If the rubber does not reach the full amount required, the sentinels attack the natives. They kill some and bring the hands to the commissary. Others are brought to the commissary as prisoners. The sentinels are from the wildest tribes. They were wild already but when they get to this work they are many times worse.

The natives in inland towns are, as a matter of custom, asked whether they are willing to gather india rubber. The question put to them is not, "Will you live at peace together? Will you acknowledge the Kongo Government?" It is, "Will you work india rubber?" Well, many of the people are killed, and they try suddenly to disband, and refuse to bring the india rubber. Then war is declared. The soldiers are sent in different directions. The people in the towns are attacked, and when they are running away into the forest, and try to hide themselves and save their lives, they are found out by the soldiers. Then their gardens of rice are destroyed and their supplies taken. Their plantains are cut down while they are young and not in fruit, and often their huts are burned, and, of course, everything of value is taken.

Nothing but evil can ever result from such inhuman methods of tyranny and intimidation, we urgently plead that effective steps be taken to speedily revolutionize this disastrous policy which is diametrically opposed not only to the well being of the natives, but also to the humane sentiments on the basis of which the Congo Free State was brought into existence. We have no quarrel with individuals but, in common with the whole of civilized Europe we deplore a system in the lust for gold. Ought not all those who have the welfare of Africa at heart unite in praying and petitioning that the cumulative effect of present testimony on this burning issue may not fail to bring relief to the down-trodden and the oppressed?—*Regions Beyond*.

Will Civilization Hearken?

"KINCHASSA, STANLEY POOL,
"CONGO INDEPENDENT STATE,
JANUARY 11th, 1906.

We the undersigned evangelical missionaries from Great Britain, the United States of America, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, many of whom have been in the country for over twenty years, being assembled at our third General Conference at Kinchassa, Stanley Pool, desire to place on record our views as to the present state of affairs in this country. We had hoped when we last met two years ago that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered.

Small boy mutilated by Congo soldiers because his village was short of rubber.

"We are greatly disappointed that the Memorial presented to the Sovereign of the State through the Governor-General, on March 1st, 1904, has elicited no reply.

"We regret that the Report of the Commission of Enquiry, as published, does not convey to the general public an adequate impression of what has occurred, since so much evidence presented has been omitted, or only referred to in very modified terms.

"Although we recognize the courtesy of the Commissioners and their impartiality in hearing evidence, and feel gratified by the fact that their findings have entirely justified the attitude taken by missionaries and others in exposing the terrible state of affairs, we still feel that the reforms suggested are merely palliative, leaving untouched the main root of the evil, which we all recognize to be the system in force. On the one hand, this system, wherever applied robs the native of his right to the free use of the land and its products, and on the other compels him to labor as a serf under the name of taxation, while for the most part practically nothing is being done for the good of the native thus taxed.

"We are convinced that the atrocities which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alteration of which we see no sign.

"Several missionaries present have testified that the acts of oppression complained of are still practised, and despite the recommendations of the Commission, practically no attempts have been made to change the old *regime*. We earnestly protest against this continued disregard for all the appeals and evidence laid before the authorities.

"We also emphatically protest against the repeated refusal to sell sites for mission stations to our societies, contrary to the provisions of the General Act of the Conference of Berlin. We have never been other than loyal to the State, and have borne this and other grievances, which we would have more strongly protested against, but that we hoped they were only a passing phase of affairs.

"We have no object in view but that of the interests of humanity, and the desire that the natives shall not be caused to disappear from off the face of the earth. And so we would utter again our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help in every lawful way to secure them for all the Congo peoples.

"Trusting in Almighty God, we send forth this our protest and appeal."

Signed,

Alexander L. Bain, A. B M. U.
Hilda Bain, A. B. M. U.
Fredk. Beale, C. B. M.
Geo. R. R. Cameron, B. M. S.
Josephine M. Cameron, B. M. S.
Ernest Cartwright, C. B M.
Emil Cederblom, S. M. S.
James A Clark, B. M. S.
Joseph Clark, A. B M. U.
Lawson Forfeit, B. M. S.
Mary Forfeit, B M. S.
Peter Frederickson, A. B. M. U.
Mathilde R. Frederickson, A. B. M. U.
Horace S. Camman, C. B. M.
Viola C. Camman, C. B. M.
J. O. Gotass, A. B, M. U.
H. H. C. Graham, B. M. S.
George Grenfell, B. M. S.
W. A. Hall, A. B. M. U.
Chas. H. Harvey, A. B. M. U.
H. P. Hawkins, A. P. C. M.
A. F. Hensey, F. C M. S.
Thomas Hill, A. B. M. U.
Clara E. Hill, A. B. M U.
John Hawell, B. M. S.
Emmeline Howell, B. M. S.
Geo. S. Jeffrey, C. B. M.
Rose Jeffrey, C. B. M.
R. Lanyon Jennings, B M. S.
Hilda H. Jennings, B. M. S.
K. E. Laman, S. M. S.
W. H. Leslie, M D., A. B. M. U.
Clara H. Leslie, A. B. M. U.
Thomas Lewis, B. M. S.
Gwen. E. Lewis, B. M. S.
Catherine L, R. Mabie, M. D., A. B. M. U.
Paul C. Metzger, A. B. M. U.
Thomas Moody, A. B. M. U.
Seymour E. Moon, A. B. M. U.
T. Hope Morgan, C. B. M.
E. Louise Morgan, C. B. M.
G. N. Nykvist, S. M. S.
H. Richards, A. B. M. U.
A. E. Scrivener, B M. S.
J. R. M. Stephens, B. M S.
Alfred R. Stonelake, B. M S
Ellen S. Stonelake, B. M. S.
Ernst Storm, S. M. S.
Ester Storm, S M. S.
H. Walbaum, C. B. M.
Margaret Walbaum, C. B. M.
Martin Westling, S. M. S.

NOTE.—A. B. M. U. stands for American Baptist Missionary Union, A. P. C. M. for American Presbyterian Congo Mission; B. M. S. for Baptist Missionary Society; C. B. M. for Congo Balolo Mission; F. C. M. S. for Foreign Christian Missionary Society; and S. M. S. for Swedish Missionary Society.

A Memorial.

Prepared By MARY WILGUS, President of University Extension Center, Xenia, Ohio.

OVERWHELMING evidence comes and continues to come that atrocities of the most horrible sort are daily, hourly, every moment being perpetrated by the agents of the Congo government upon the defenseless natives of the Congo Free State.

This evidence comes through explorers, through officials representing other governments and residing in the Congo, through missionaries stationed there, through commissions of inquiry and through the "incorruptible camera." The nature of this evidence and its agreement from these widely-differing sources leaves no doubt as the truth of what has been told.

This truth is of wholesale butcheries, multilations, inhuman floggings, persecutions to the death of men, women and children by starvation, by over-work, by all manner of crimes unspeakable. A whole people is being wiped out of existence by a process of long-drawn agony.

Woman mutiliated because the rubber from her village was short. Her non-responsibility, or inability to provide does not protect her, nor her child.

Such atrocities as exist in the Congo State under the guise of government, sicken sensibilities, make a mockery of civilization, debase what should be a force for the betterment of the world to an agency of oppression, degrade all mankind, and bring reproach upon the religion of Christ.

In our estimation, to be a passive party to these atrocities is only a little less bad than to be an active participant. In the name of humanity we protest; as a people whose ideal is liberty we protest; and since government is the instrument through which *we the people* speak, we urge upon all those whom the people have elected to express the will of THE PEOPLE, in laws at home and in international enactments, to use every means and urge every measure looking to the relief of this unhappy people from their condition of terroism, suffering, despair and death.

Since it is through the National Government that the *whole people* speaks, we urge the National Government to take immediate action looking toward international compulsion of reform in the Congo government.

We urge the Congo Sub-committee of the Senate Committee on Foreign Relations to take immediate and positive steps to secure such action on the part of the government.

We urge the President of the United States through the Department of State, to address a note to the Powers of Europe asking for their co-operation in suppressing a slavery in the Congo State worse than the slavery of the old days of the slave trade.

We urge this with all the more confidence and insistence because the United States has stood for liberty and has in the past assumed the grave responsibilities of war in order to rescue the helpless oppressed from their oppressors upon less of a diplomatic pretext than exists at present in relation to the Congo Free State.

Finally, since the United States as a government was in some sense a peculiar and emphatic party* to the creation of the Free State of the Congo, as a government it cannot escape responsibility for the protection of the helpless victims of that State, whose government has proved to be a merciless system of despotism.

All this we urge in the name of the common humanity of the world.

The foregoing memorial was authorized March 22, 1906 by the University Extension Organization, (of about three hundred members) of Xenia, Ohio, and copies ordered sent to President Roosevelt, Senators Spooner and Morgan, to the Senators from Ohio, and to the Congressman from the Sixth Congressional District of Ohio.—EDS.

***NOTE—The United States was the first to recognize the Association of the Congo as an independent State and participated prominently in two international congresses, one at Berlin, which created the Congo State, and one later at Brussels at which the act creating this State was confirmed.**

Progress in Africa.

Industrial and Christian Training Successful.

NOT all of Africa is subjected to the merciless power of the modern "Nero of the Congo." Our study besides making us acquainted with the "horrors of the Congo" calls for the most encouraging review of advanced and prosperous mission work in the English territory in Easten Rhodesia, the center of which is the Umtali District. Very favorable mention is made of the work of Christian missions, as represented by the Methodist Episcopal church of America.—EDS.

Bishop Hartzell was able to give a very encouraging report of the great possibilities for civilization and industrial advancement through the establishing of industrial missions. In describing the country and its resources he says: "The surrounding district is in a beautiful mountain valley, has great agricultural possibilities, also mountains of rich gold mines. In this locality was the chief Ophir ot the Bible, from which many millions of dollars were secured by the ships of Solomon and Hiram, to adorn the Jewish temple. From this region also came the two million dollars in gold which the queen of Sheba gave to Solomon. Over all is the English flag, which means liberty, protection and cooperation for the Christian school and church.

"Here," he says, "is to be a large white population, controlling in government and commerce and directing the forces of advanced civilization; here also, will be a vastly greater multitude of native blacks, who must have Christian leadership. Here American Methodism must have a great mission center.

"Umtali Industrial Mission, Eastern Rhodesia, Africa, owns 13,000 acres of finest land in the world, and $75,000 in buildings, all the gift of the British South African Company. This donation of lands and buildings in value is greater than any other single gift secured in foreign lands for missions. Here we are laying the foundation of a great industrial mission center. The success in the development of indigenous resources on the field has been encouraging, where only a few years ago barbaric heathenism reigned supreme.

"Think of the progress among the natives that has brought into their lives a Christianity that supports the Gospel and provides advanced education, similar to that which is found in older civilization."

There is no grander work in the world for the white man than the endeavor to uplift the one hundred millions of people of Central Africa. In the day of "combines" and "trusts", what a magnificent thing it would be to see the Christians of the world forming a great "trust" for the giving of a Christian civilization to these less fortunate people commonly called "heathen' ! Such a combination of all denominations for this purpose could not fail to command the respect and help of every thinking man, and we believe that the riches of the world would flow freely into the treasury to be expended by a wisely selected board of managers. The great problem confronting those who truly seek the best welfare of the African is to discover what is the best employment for them to follow. I believe strongly in industrial schools where the negro may be taught the best way to develop the natural resources of their country. Agricultural work and cattle-raising will furnish work for the great majority.—*Dewitt Snyder.*

THE BASKETS WHICH THE NATIVES ARE REQUIRED TO BRING IN FULL OF PURE RUBBER EVERY FORTNIGHT ALL THE YEAR ROUND.

REV. J. H HARRIS PREACHING AT MANGI A VILLAGE THAT IS NOW ALMOST DEPOPULATED BY REPEATED RAIDS OF CONGO TROOPS.

GROUPS OF WOMEN AND CHILDREN AS MISS DELANEY FIRST MET THEM.

SEWING CLASS—SOME OF THE FRUITS OF CHRISTIAN TEACHING—SHOWING MISS DELANEY, MISSIONARY TO THESE PEOPLE, IN THE REAR.

British Central Africa.

For the Women's Missionary Magazine, By Miss E. B. Delaney.

Note—Miss E. B. Delaney, at an early age was led to give herself to a preparation for mission work in "Darkest Africa." After a liberal education at Spellman Seminary she sailed with a small party under the care of the African Baptist Mission Board to do work in Central Africa. Having met Miss Delaney while home on a furlough and heard her earnest plea for her own race, the African, we consider it a privilege to have this contribution and accompanying illustrations of some phases of her work.—Eds.

THE mainland of British Central Africa is in the tenth degree S. latitude and about twenty degrees E. longitude. It is inland from Quilemaine (Portuguese Territory) about two hundreds miles; and two hundred and fifty miles from Chinde. At this point the Zambezi river empties into the Sea. Going around by the Cape of Good Hope it is the distance of three thousand miles and one thousand five hundred miles from Natal, B. C. A. Is bounded on the north by German East Africa, on the south and east by Portuguese Territory, on the west by the Kongo Free State.

The most direct route to this part of the country is viz: Red and Mediterranean Seas; but this route is used only by the German line. If you sail by an English steamer you come around the Cape of Good Hope and through South Africa. In this case you leave the large steamer at Durban Natal. On leaving Natal you get a very small steamer going up the coast. Accommodation is very poor on such, the greatest luxury to be had is sea sickness. At Beira (or first stop) the heat is intense. It is a very flat place and you can almost see the malaria in the air. The temperature from 9 a. m. till 2 p. m. is 125 degrees in the coolest place on the steamer. On leaving Beira for Chinde you get a much smaller but neatly trimmed boat for we go only about seventy-five miles on the Zambezi. Then you leave the Zambezi for the little Shire. All up and down these rivers the native villages are very numerous. As the steamer passes them you should see the natives running to see it. I don't know that you would enjoy seeing them for they are not very presentable. They have no toilets to arrange but are always dressed and undressed; we find them in their raw state along here, the higher up one goes the more numerous are these villages. You would not wonder at the death rate among these people when you know that during the rainy season some of their huts are three feet under water and they are living in them. Many of them are carried off in their huts during the night.

On reaching Shupanga you would be very much interested in this historical place because the remains of Mrs. Livingstone are here, which makes the place almost sacred. I am told that the roughest captain never passes the place without tenderly reminding the passengers of that one grave.* The grave is about two miles from the landing and no roads for the water had washed them away. There are two Jesuit missionaries at this place and the grave is very neatly kept by them. I feel quite sure no grave in Africa has been photographed as often as this one; the slab is very simple as you see.

She died while on her way up the Zambezi river to join her husband. I wanted to see her grave because I knew some of the disadvantages in traveling this far alone. While others stood discussing the travels, adventures and escapes she had with her husband, I thought of her in another sphere: the good she had accomplished, the sacrifice it cost etc., and still she was not satisfied; but died trying to reach the field where she could help these poor people. As night came on I noticed the Constellations, the Southern Cross and the Southern Crown, which hung almost over

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Note—*See back of frontispiece.

her grave. After thinking of the crosses she must have borne, I could think how glorious must be the rest and the crown she now enjoys for there can be no crown without the cross not even in the world of stars. How my heart yearned as I stood there to bear the cross daily that I might deserve the crown.

We have left the Zambezi river for the Shire. The river is very shallow. The boats are flat bottomed ones, they draw only two feet of water. The scenery here as in almost every part of B. C. A. is exceedingly beautiful. The mountain ranges vary in height from 500 to 4,000 ft. Some of them are covered with grass and beautiful trees, sending their roots down into the water like so many snakes, while the branches are almost touching the water. The highest of these mountains is the Marambala, the base of which extends quite a distance into the Shire River. The country itself is a portion of God's most beautiful handiwork, especially the mountain scenery.

The Shire River is very shallow and full of sand beds. This is especially true during the rainy season. The channel shifts every day. We know what it means to be on this river when the channels are shifting, for one must feel his way; and one of the worst storms encountered struck us here. The darkness was intense, so thick you could almost feel it. The rain fell in torrents, the wind was blowing a gale, and only an occasional flash of lightning broke the monotony of the darkness. We expected every moment that our little boat would be dashed to pieces; yet despite my anxiety I tried to keep my thoughts on the words, "It is I" breathed by Him whose still small voice the roar of no tempest can dim. And then I thought of the prayer of the sinking Peter, "Lord save me" and then felt sure of the hand stretched out to rescue even on the bosom of the angry sea.

Kutungas is the end of our river journey, then you must start on your forty-five miles over-land trip. The men start running as if your weight is no burden to them, clap their hands and shout until the noise almost drives you wild, as you reach these streams; for there are a number of them for you to cross, some of them over twelve or fifteen feet deep. In crossing these streams you feel as if you are going to be thrown head first into the water on the stones. The men carrying the machila or hammock go down into the water and in doing so they put the force in front, but after crossing the water and pulling up the banks your weight is thrown backward and some one must get under the hammock to hold the weight up from the water. I could not understand a word they were saying, so I simply drew the cover over me and let them get me across as best they could.

Our mission station is about twenty-five miles from Blantyre. As we neared the station everything was lost to view and we were soon surrounded by the everlasting hills. Suddenly I could see the mission hut in the bosom of these same hills. How oft have I stood and looked at these mountains and hills and thought of the words of the Psalmist, "As the mountains are round about Jerusalem so the Lord is round about His people," and have wished it was true of this place or that these people could so understand it. So beautiful for situation and only man is vile; he is as vile as depraved nature can make him.

The district of Chiradzula was first settled by the Manganja tribe. These people were captured and enslaved by the Yaos over fifty years ago. Six years ago more than four thousand Angurus came to Chiradzula from Angurn land, in Portuguese territory, because of the harsh treatment from the Portuguese. This number increased the already thickly populated district; only one boy among this four thousand is a Christian and he has been working for me.

The University mission, which was the first to come into the land under the influence of Dr. Livingstone, began work in Chiradzula thirty-eight years ago about seven miles from our present station, but the hardships and deaths of the missionaries were so great they had to give up the work and Chiradzula to the Yoas, who had settled down as the masters of the country until the British took posession The Yaos are a very proud and war-like people and very, very hard to reach.

A SWAMP OF HEATHENISM.

The station is in the midst of mighty and foul swamp of heathenism surrounded by its millions where the poison ordeal is continually in practice. Night by night we could hear the beating drums, the weird minor songs at their lewd dances. The richness of the soil gives great harvest for beer making, and drunken ordeals are almost the daily rule and then over all is the heavy night of superstition breeding its witchcraft, which means destruction, and to strengthen this vice Mohammedanism and Catholicism, which you know is simply representative of persecution of the worst kind, surround us.

RELIGION AND SUPERSTITIONS.

Their religion consists in the belief in a great spirit whom they call Mulungu and in evil spirits charm, etc. In a way the people are not idolatrous but seem to think the great spirit is too far away to care for them, hence he must be reached through some dead chief. They think of this great spirit in time of famine or some other sore trial and then their chief goes upon the mountain and offers a sacrifice. They attribute nothing to God. Sickness, death or any other misfortune is always the work of the witch. While they live in daily dread of this witch they are never grieved until the trouble comes to them. In fact prolonged depression in spirit is not natural to the Africans. They act literally upon the injunction, "Eat, drink and be merry."

Our work was started eight years ago by a native, John Chilembwe, who was brought to this country and given over to the hands of our Secretary, L. D. Jordan, who in turn placed this native youth in Virginia for training that he might go back and help his people. But the climate was too severe for him and after remaining only two years he had to return home. He desired to have a mission among his own people the Yaos. Of his own earnings he bought a ninety-acre plot and started to teach and preach to his people under a tree; from this a grass hut was built. He gave the ground to the Board and asked that they send out workers. Four years ago the improvements on the station consisted of several mud huts, two or three bamboo huts, which had not even been covered with mud, an old grass church which was bowing (not from the sacred purpose for which it was used), but for the need of a new one in its place. Grass from two to eight feet surrounded the place; a few crooked trees and some hedging which Chilembwe had planted without any regard to regularity and beauty. If you should go now to our station you would find the grounds cleared, coffee and cotton growing, a substantial church building, which stands as a sign of saving and uplifting influence and the Delaney home which bears this name because of the architect.

At home I used to join the crowd doubting the wisdom of any one, who attempted to be a "Jack of all trades," but since I have been in Africa, I have many times envied him his skill, even though he is not an expert in anything. One coming as a pioneer should be an adept at any kind of work, it doesn't matter whether it is along your line of work or not. I never even saw bricks made at home, and had no knowledge of house building, and more than this, to deal with people speaking three distinct languages, especially when it comes to terms used in building, for not a word appears in the vocabulary of any book I have on the language. It is wonderful how we did make each other understand; for we did get so in speaking of rafters, if I did call them capitas, instead of kapotol (this is the native name for rafters), they understood me even if I did not call them correctly, and would go to work and do just what I wanted done. With this stock of ignorance, I had to begin making brick, draw the plan, measure off the foundation and erect the building; even a smattering knowledge of a "Jack" would have been a help. The natives thought it a great miracle that this house was built by a woman. As we note the improvement of the women and girls, especially our Christians, we thanked God daily for the opportunity of working among them. While progress in the work has not been rapid but real, we must yet remember that these people are having the light for the first time. They have been surrounded by evils so long inherited, and so deep-seated that it has almost deprived its victims of the power to appreciate that which is good. The lives of the older among them have been encircled with evil so long until it has moulded itself into their nature. Nothing can uproot this state of things, but Christianity backed up by a Christian and industrial education.

We are now making every effort to establish a school in South Africa where we can teach thousands of these young people (instead of having eight or nine of them come over here), that they may go out and teach others; thus they will help to spread the gospel in their own country. We are asking friends everywhere to join us in this effort, for we hope to have three thousand dollars in our hands by the first of May with which to purchase this school. We cannot wait for a more convenient season; the hour has struck. To delay in this work means to confirm their superstition.

Clubs and--Clubs?

By Jeannete C. Alter, Field Secretary, New Wilmington, Pa.

THERE is a timely little leaflet entitled "Responsibility of Christian Woman Respecting Culture", which sounds a note of warning against the temptation that has come to the women of our churches, clad as an angel of light, dispensing culture with smiling grace—women's clubs, which have had a marvelous growth during the last quarter of a century.

To the college-bred woman they give opportunity of further research into the intricacies of art, literature and, perhaps, political economy. Her less favored sister, who enters this open door feels her mind quickening and her horizon widening as she follows the beckoning hand into new fields of knowledge hitherto be seen only in her dreams. There is scarcely a village that cannot boast of at least one such organization for the promotion of culture, refinement and intelligence; a worthy aim truly, if it does not supercede the higher call of Christian womanhood. But no woman who has pledged her loyalty to Christ can allow things of a merely social, intellectual nature to claim her heart without suffering spiritual loss. To be workers with God brings to the soul the highest spiritual development, which, in comparison with other attainments, is as the mature fruitfulness of the golden autumn to the struggling promise of a cold, late spring. It is as though our Lord had stooped and lifted us to a plane with His glorious self, bringing us into touch and sympathy with the things pertaining to the Kingdom, and enabling us to look with his vision upon the needs of a world lost in sin, and to grasp the solemn import of His injunction, "As the Father hath sent me, even so send I you." If we fall short of some social or intellectual attainment here, what will it matter if at the great day of final reckoning we can bathe the pierced feet with our tears, and hear Him say, "In as much as ye have done it unto one of the least of these ye have done it unto me."

Many of our women belong to both club and missionary society, but how often to the detriment of the one that should hold first place in their hearts.

One day, while away from home, writing near a window, my attention was called to the unusual stir and bustle at a neighbor's house, indicating the approach of some important event. As evening drew near the house assumed a festive appearance Daintily gowned women passed through the open door into the the brightly lighted parlors. Strains of music were interspersed with the soft, earnest tones of the guests. Then I learned that this was the regular meeting of the ——— club, held every two weeks.

The next day a much smaller company gathered in the cheerless church parlor, for the monthly missionary society. One good sister, who arrived late and panting, whispered to a delinquent club member: "Oh you don't know what you missed last night; we had the loveliest time. Mrs. B's paper was just fine. I could have cried over it." The Mrs. B—— in question was on the program again, but she was not prepared, pleaded lack of time and *read from the Magazine* without the least enthusiasm, and with a manner that showed she was bored The dreary surroundings had much to do with the general depression. Why should we not adopt some of the methods of our successful club women, so far as consistent, and then, with the love that impels us to lay our best at the Savior's feet, make our meetings centers of light that will radiate to the fifty thousand women who are yet unidentified with this club of world-wide interests.

I think it was Catherine Beecher Stowe who said she would wait until she reached Heaven to play cards, and then if it would contribute any to her happiness and well being in that blessed place, she was sure the good Lord would not withhold the card table.

Women's social clubs have now a separate department in many of our daily papers; bridge, whist and euchre being the almost unvarying accompaniments, and, if we may judge from the apparent devotion to this class of amusements, multitudes of women are finding happiness in those fascinating bits of card board, to the exclusion of other interests.

A fashionably dressed woman entered a car recently and, sinking into a seat, she said to a friend across the way, "Tired to death, I've played bridge all day"; and I pictured her home-coming that evening with exhausted nerves and weary brain. Then another picture of Indian memory rose before me. A poor Piute mother came to the mission one morning bringing her babe. The poor, little body, covered with roses, was wrapped in a scrap of coarse, soiled blanket. She pointed mutely to her child and with her assistances we bathed and annointed the sorry little bit of humanity, and clothed it in soft, clean garments. The women thanked me in the same mute fashion; but there were tears in her eyes, for mother love is strong in the Indian heart A few days later I saw this woman again at the agency, and her child in the same condition as it was when she brought it to the mission. Finding another Piute woman who understood English, I asked what had become of the child's clothes, "Gambled 'em away", was the laconic reply.

Shocking? yes; but picture, if possible the dreary, colorless lives of the Indian women in their tents, with nothing in their sin-darkened souls to draw them to better things, and with no sense of accountability for wasted lives, and then think of thousands of their enlightened sisters, with centuries of accumulated culture and wisdom behind them, who are robbing their children of their most sacred right, and themselves of a God-given title, when their little ones are left to the doubtful care of hirelings. In the great day of final reckoning who will receive the greater condemnation?

To every Christian woman there comes

a time when she must choose between those social allurements and the call of her Lord. A great and effectual door has been opened to the American women of the Twentieth century, which, if entered, will make their lives full and rich and gloriously useful. Opportunity means responsibility, and, as Dr. Gordon once said, "It means importunity, as though God were beseeching us by every open door to open our hearts, and to open our hands, and to open our purses, that we may worthily meet the crisis of missions which is upon us."

Special for Young Women's Department.

THE Lord's message is, "*whatsoever* ye do, do it *heartily*."—Col. 3:23.

ENERGY and new life are gained only by "taking a step *forward*." Take heed to a Father's homely bit of advice, "If you would get on in life and prosper in business, my son, "keep moving."

LEAFLET contest report is as follows :

Society.	Members	Leaflets	Average.
Monmouth, Ill.,	17	3072	$180\frac{12}{17}$
Rushville, Ind.,	6	743	$123\frac{5}{6}$
Cambridge, N. Y.	15	1833	122
Omaha, Neb.,	23	1702	74
Philadelphia, Pa.	11	812	$73\frac{9}{11}$
Rock Island, Ill.,	14	8[illegible]0	$60\frac{5}{7}$
Washington, Pa.,	18	857	$47\frac{11}{18}$

EXERPTS from reports of societies which entered the *Leaflet Contest*. One says, "We have enjoyed reading much and have obtained help and inspiration through the concise and well pointed material contained in the leaflet course of reading." Another says, "The girls who took part are very *enthusiastic* and we feel that it has been very profitable; we expect to classify the leaflets and use them as a reference library."

GLEANINGS from leaflets: "*Internal Revenue*"—"That we all spend money foolishly that would do *others* good if we only used it rightly." "If not now probably never." "If we use what little we have when the time comes for greater giving, we will be ready to do what is required of us. Practice in giving makes perfect givers."—"*Cindy's Chance.*" "We learned anew that perseverance is a strong factor in success." "The Christ visitor," "God does more for us *each day* than we can ever repay."

RETURNS are an immense harvest from one tiny seed. A young physician was led to enter missionary service *through the reading of one leaflet which lay on a table in a room* where he sat waiting to see a patient. *Thirty* of the same family followed his noble example. Taken together, this Scudder family of the Dutch Reformed church, have given to India *five hundred twenty-nine years* of service. *Both* the author and possibly faithful secretary of literature, who provided reading matter for that certain household, will one day have a share in the rewards for service. Some one declares "Where there is *little knowledge* of actual facts, there will be little sense of sympathy and desire. Effectual prayer for missions only be based on definite information. We *must know* what we want before we can ask as we ought."

ALTHOUGH the results of the Leaflet Contest seem meager the Women's Board trust that this modest beginning may prove the opening wedge to greater interest in a second contest this year. The three month's reading course, although participated in by but *seven* circles, these young women have read in the aggregate *nine thousand eighty hundred and sixty-six leaflets*. Reader, what will your society do about it? Why not decide now and secure a list of leaflets for a reading course.

MAKE the noon hour each day the regular time for prayer in behalf of our *four missionaries*. This wireless telegraphy has been in use in the spiritual world for ages. Carry the countries, India and Egypt; the cities, Los Angeles, Cal., and Henderson, N. C,. constantly in mind. General Gordon used to have a map of the world on the wall and could put his finger on the spot where the different young men of his former Sabbath-school, who had gone to plant the banner of the cross in heathen lands.

SEND the blessed message to *every* nation and to *every* creature in every nation. Here is a motto make it yours, Only *one* life, 'twill soon be *past*; *only what's done for Christ will last.*"

Yours in His Service,
Mrs. N L. Wallace,
Secretary Young Women's Work.

Study for the Month.

JUNE—CENTRAL AFRICA AND CONGO FREE STATE.

(Fifth Study in Christus Liberator.)

1. Report from our own missions, home and abroad, for the past month.

8. MAP TALK—Locate Congo Free State, Angola. British Central Africa, Rhodesia. Designate political control with different colored crayons. Give products and natural resources; also missionary societies working in each.

3. Congo Free State—Atrocities of the Congo. This subject should receive very special attention, and it is hoped each society will pass resolutions urging an investigation. Send a copy of these resolutions to the senator and represenative of each locality at Washington.

Rev. Henry Richards.
Paul, the Apostle of Banza Manteke.

4. Life of David Livingston; Henry Stanley.

5. Angola—Chisamda Industrial Mission. Rhodesia—Umtali Academy and Industrial mission.

6. British East Africa—Livingstonia Mission and Blantyrr Industrial Mission; African Lake Company.

7. Discussion of Central Africa.

Congo Free State, Under the Soveriegnty of Leopold II, of Belgium.

Protestant missions are carried on by American Baptist Missionary Union, Baptist Missionary Society (English), Foreign Christian Missionary Society (called Disciples) (United States), Region Beyond, Missionary Union, (English), Presbyterian Church, South, (United States), Christian Mission (commonly called Plymouth Brethren) (England), and the Swedish Missionary Society. According to official estimates there are 120 Protestant and 180 Roman Catholic missionaries in the Congo Free State.

Angola—A Possession of Portugal.

Apart from Roman Catholic missions under Portuguese protection, the missionary societies established in Angola are the Baptist Missionary Society (English), Methodist Episcopal Church (United States), American Board of Commissioners for Foreign Missions (United States), Christian Missions (called Plymouth Brethren) (English), and Foreign Missionary Societies (called Disciples). The British and Foreign Bible Society also have an agency. The whole number of stations occupied by these societies is 14.

CHISAMBA.

Station of the American Board of Commissioners of Foreign Missions (called Congregationalist, under the care of Canadian Congregationals.)

British Central Africa.

The established Church of Scotland, the United Free Church of Scotland, the English Universities Mission, the Zambezi Industrial Mission and the National Baptist Convention all carry on missionary enterprises.

BLANTYRE.

Ninety miles south of Lake Nyasa, in the Shire upland, is Blantyre. Founded in 1876 by Scotch mission and named after Livingstone's birthplace, under the Established Church of Scotland.

LIVINGSTONIA.

Station of United Free Church of Scotland on west shore of the Lake in Uyasaland.

Rhodesia, British Territory.

The Missionary societies operating in Rhodesia are the London Missionary Society (English) with eight stations; the Society for the Propagation of the Gospel (English) with seven stations; the Paris Society (French Protestant) in the North West; the Methodist Episcopal and American Board (Congregational) in the extreme East, beside the Wesleyan Methodist Missionary Society (English) Christian Missions (called Plymouth Brethren) (English), Seventh Day Adventist and the Berlin Society.

UMTALI.

Station of the Methodist Episcopal Church of United States; recently the largest gift of land and improvements from the government ever given to a mission.

LEAFLETS.

"The Pentecost on the Congo," address by Rev. Henry Richards, price 5c.; "Paul, the Apostle of Banza Manteke," price 5c.; "Missions on the Congo," American Baptist Missionary Union, Historical sketch, price 5c.; "The Treatment of Women and Children in the Congo State." An appeal to the women of the United States, price 5c.; "Three Pioneers in Africa, David Livingstone, Henry M. Stanley, Alexander Mackay," small leaflet, 1c.; "David Livingstone," by Mrs. J. H. Worcester, a small book of about one hundred pages, 15c in paper; "Advance of the Work in Angola," by Bishop Hartzell, price 3c.; "Four Years of Progress," by Bishop Hartzell, price 5c.; an account of the work in Rhodesia, particularly in Umtila. Send to Miss Elizabeth Caughey, Otto, Pa.

For any further literature or information about the atrocities in the Congo State address The Congo Reform Association, P. O. Box 3707, Boston, Mass.

"Daybreak in Livingstonia," by James W. Jack, is one of the books of the Reference Library on Africa. Another is "Dawn on the Dark Continent," containing a chapter on Blantyre and Livingstonia. We hope many societies have this library.

A review of history Chisamba is given in the Book Shelf; the book gives an interesting history of this mission.

For Christus Liberator (text-book) send to Miss Elizabeth Caughey, Otto, Pa., paper 35cts; cloth 50cts.

Editorial.

"Red Rubber."

By Alan Field.

Shame on us! Shame! The bitter coward shame!
  Who hear His tortured children scream to God.
Because afar they cry on Him by name
  Other than ours, we stretch not out the rod.
"It is not ours, this business!" "Is't *not* ours?
  Then let no stranger save *our* loved ones lost!
Let God not help *us* in our anguished hours!
  "We cannot move, for we must count the cost."
The cost! Not ours! Too far! It is not so:
  Our standards take the winds of war when gold,
When commerce is the guerdon. Far then go
  Our troop-ships o'er the sea-leagues to uphold
The credit of our markets. He may set
  Not overmuch against us, though we spill
The blood of man (His image), to earn yet
  More land, more prestige, make us mightier still.
If, when to us the poor, torn, helpless, cry,
  By reason of that might, for rescue's hand.
We arm, if needs may be, and far, or nigh,
  Speed in God's name to save the wretched land.
But, if, by tacit nothing-do we stain
    Our White man honor; let the wide world say
"These stir not, but abide, except for gain."
  He, when in stress we call, will turn away.

Our safe-happed children chase in laughing play
  Their colored leaping spheres. While every phase
Of life and living, every year and day
  Bears intimate connection with this case.
A red smear clings about our spinning tires,

A blood mist wavers round the childrens' toys.
To gain resilience of our *carriage-ease* the fires
Of Hell ablaze. Shrieks earn our silent joys.
Death to a warrior comes with loosened rein—
One thrust and done; but, in the Congo land
Quick death a boon. There maimed and bleeding pain
Of maggot-rotting stumps, the torn-out tongue, the hand
With nails blown off by powder. Do not feign
You know not of this deviltry. 'Tis true,
All know it true. A witness cloud records
These and far worse than pen and ink dare view
Of babes' and women's fate. The sick'ning print abhors.

Where is the chosen weapon? Whose the hand
Shall loose the rack and set the tortured free?
Is it a sign we wait? Shall not this Land
Make Pity's self our mouthpiece. And *our* sea
The road to haste our mandate. To obey
Here is no King shall dare but speed intent
To loose his crippled slaves. No Pharoah of this day
Cry "Hold" Oh, Lord, make us thy instrument!

January, 1906. Official Organ of the Congo Reform Association, Liverpool, England.

Livingstone's Grave.

The grave of David Livingstone, under the mpundu tree at Chitambo, has recently been visited by a Mr. Weatherly, who found the spot where the heart of the dead hero was buried. The village of Chief Chitambo has been removed, and the chief himself has died and was buried under the same tree where Livingstone's heart reposes. Mr. Weatherley says, "To me Livingstone's grave in Westminster Abbey is nothing to the mpundu tree at Chitambo."—Ex.

To David Livingstone belongs the credit of having first crossed the continent of Africa, and of having given an intelligent account of his journeys. By the nobility of his character and by the simplicity and tenderness of his life, he won the confidence of the natives and gained their love, He still lives through his work in that dark land.

"Christus Liberator" is having a remarkable sale and deservedly. Christian women would pray more for Africa if they only knew the needs of Africa. Why do they not know? Here is a book crammed with information; price, only 30 cents. Have you read the "House of Mirth," or the last Scribner, or the Ladies' Home Journal? It does not matter so much if you have not, but it does matter that you, a Christian woman, do not know the news of the Kingdom of your Lord Jesus Christ, with whom you are fellow heirs. —*The Helping Hand.*

What Can I Do?

Is this your inquiry following the study of the CONGO FREE STATE? Within the folds of the May number of the WOMEN'S MISSIONARY MAGAZINE there is a blank petition for the purpose of doing something RIGHT NOW in behalf of this devastated people. Nothing in modern history equals the infamous and inhuman treatment of these helpless natives of the Congo. The Magazine Committee is grateful to its contributors for their interest and effort to present this subject intelligently. The Committee has been favored in procuring articles from those who have studied the Congo question and yet none of these articles dare present the appalling crime that is being committed now—that is, this moment occuring in the rubber districts through the African Rubber Company.

Rev. John Harris, of England, who has labored in Congo Balolo Mission, is now in this country using up his furlough appealing to the church, to the citizens and to humanity in general, urging all to flood the authorities at Washington, through the Congo Reform Association, with petitions expressing their right and their duty to relieve the African of this pursuit of greed at such frightful cost to him.

Notice this: There will be more petitions than any one congregation can use. You take yours to a congregation of another denomination, if possible, not receiving such blanks, and circulate this speedily, and effectually keep in your heart the great pity you desire to express, and as best you can do your part at once.

Send these petitions (signed by women only) to Hugh P. McCormick, Corresponding Secretary Congo Reform Association, Temple street, Boston, Mass. Also endeavor to become a contributing member by the payment of one dollar, or at least have your society to provide one member. In that way you will obtain literature that you should have on this subject, to be informed.

Remember this: our study of the Congo situation—in June—does not solve the question, nor relieve our responsibility toward it, but our effort may help to move the powers, if we urge and continue to intercede as best we can. Forbid that this awful crime should longer exist because of the lack of united Christian effort.

"Behold I cry out of wrong, but I am not heard. I cry aloud, but there is no judgment."

The Women's Missionary Magazine is indebted to Edmund M. Morel, Hawarden, England, author of "King Leopold's Rule in Africa," etc., for the very special favor of his contribution on "Congo State," as also the photographs of Congo sufferers, etc.

Important.

The next study that will appear in the Magazine is *Home Missions*. The change rom October to July is necessary to accommodate plans for India mission study. No serious inconvenience need occur if auxiliary societies will observe this change at once.

Our Railroad Secretary, Miss E. D. Brown, was not able to make a report of rates to W. G. M. Convention in time for our April magazine. The church papers have since furnished all necessary information; also local agents will ere this be ready to direct the route.

During the month of May three important meetings affecting the interests of our own church will convene for conference and executive work. The first is the Women's General Missionary Society in its 23d Annual Convention at Des Moines, Iowa. From the President, Mrs. W. P. White, of Albany, Oregon, a carefully prepared program is now ready. Following this meeting is the Committee of Missions; a survey of the home field is the work of its sessions, preparatory to the General Assembly which convenes after the adjournment of Committee of Missions. Representative delegates have these sessions in charge. The Women's annual Convention has been growing in interest and the administration of women's missionary work is developing a force the church has used in harmony with all its missionary enterprise.

Women's work would never have become the force it is in missions, at home and abroad, had not woman enjoyed a personal independence and freedom to undertake the waiting responsibilities. More women are providing for this work through their own means, and self denials are real, not imaginary as when one purse carried all the "missionary pennies." The Women's Missionary Magazine holds all these sessions as of supreme importance to its work, and expresses the hope fora continuation of good judgment and wise counsel necessary to provide for the greater work awaiting all departments subject to the administration of our church authority. M. E. M.

Something New.

A Book Mark for your Bible, or Why I give a daily Thank-offering is just off the press. Samples are being sent to all the Presidents of Women's Missionary Societies, with the hope that enough will be ordered promptly (free of cost) to supply all the women in every congregation. If every woman will read this carefully and prayerfully place it in her Bible as a reminder of God's goodness to her, we believe that the number of givers of Thank-offerings this year will be trebled and that our six month's offering next October will be more than the annual offerings have heretofore been. Order Book Mark of Mrs. M. C. Porter, 920 Penn Ave. Pittsburg, Pa.

An excellent contribution from India and Egypt, for our "Foreign Budget," has arrived and will appear in the June number of the WOMEN'S MISSIONARY MAGAZINE.

San Francisco's Calamity.

Following the awful tragedy of Mt. Vesuvius, which has led to so much speculation and apprehension of a probable recurrence and loss to Naples and its locality, and which has called forth pity, and expression of practical benefits to the sufferers, there comes a more terrible and unexpected calamity, to one of our most beautiful cities of the western coast through the forces of nature, because never before dreaded as in the locality of a living volcano.

No imagination can carry the awful suffering and disappointment which came so suddenly to the people of San Francisco on the morning of the eighteenth of April; awakened to death, disaster and fear indescribable to any but to those who are suffering its effects.

The WOMEN'S MISSIONARY MAGAZINE learns of this as it closes its form for May and desires to unite its tender petitions and sincere pity with all who are bestowing comfort upon this stricken city. "Fear not for God is come to prove you that his fear may be before your faces."

M. E. M.

BOOK-SHELF.

THE STORY OF CHISAMBA, BY H. W. BARKER. Published by the Canada Congregational Foreign Missionary Society, Toronto, Canada. Pp. 141; price 50 cents; postage 7 cents.

Chisamba, in the kingdom of the Bihe in the West of Africa, about four hundred miles south of the Congo, and one thousand miles north of the Transvaal, is the name of a station under the care of the Canadian Congregational church. The volume under review purports to be a sketch of this mission, its history, its outlook. The book opens with a chapter regarding Africa and certain conditions in that continent and outlining the stories of a few renowned missionaries there. Attention is next focused upon work undertaken by the American Board in Bailundu and Bihe, with which Board the Canadian Society after a time co-operated, sending out, in 1885, as its first missionary to Africa, Rev. Walter T. Currie. In 1888, Chisamba was chosen as the place in which to establish a mission of the Canadian Congregational church; and, as has been intimated, it is with this work that the book deals.

We have brief biographical sketches of the missionaries, who have gone to this field, and accounts of the evangelistic, the educational, the medical and the industrial departments under the care of these devoted men and women. The work appears to be carried on sanely, with wisdom of plan, clarity of purpose and efficiency of execution.

The reader will find much interest in the story of Kanjundu, the converted chief of Chiyuka, and, indeed, in each chapter of the volume.

ON THE THRESHOLD OF CENTRAL AFRICA, BY FRANCOIS COILLARD. Published by the American Tract Society, 150 Nassau Street, New York City. Pp. 663; price $2.50.

To review briefly a work, such as this is, must prove a somewhat perplexing task, when interest is found upon every one of the many pages and when the whole volume is compesed of details from journals and letters written with true French fluency. M. Coillard is a missonary of the "Societe des Missions Evangeliques de Paris." The sub-title of his work is "A Record of Twenty Years' Pioneering among the Barotsi of the Upper Zambezi." The illustrations are from photographs taken by the author, and the work has been translated from the French as well as edited by his niece.

The record makes no pretension to be a "systematic history" but only a collection of "scattered leaves," notes "jotted down in the intervals of arduous toil, often by the light of camp-fires, cramped in a canoe, or jolted in a cart." But the author makes the modest claim that his descriptions, like his photographs, while "not artistic" are "certainly faithful." And yet there is a great degree of charm and vividness in this portrayal of years spent in a severe undertaking.

The first part of the book deals with what is termed "The Banyai Expedition" (1877-1879). This project which as we learn from the Introduction, "eventually led to the founding of the Barotsi Mission was proposed and undertaken by the native Christians of Basuto-land." Here, then, we find evidence of vitality in that mission established about 1833 in Basuto-land by messengers of the Reformed churches of France. The work persisted despite many checks and although in 1865, the Boers expelled nearly all the French Protestant missionaries from that district. But this blow was, by God's over-ruling, productive of good. For when, in 1868, after Basuto-land had become a British colony, the workers ventured back to the scene of their former labors, they found that the converts previously made, feeling responsible for the maintenance and propagation of the truth, had put forth every effort to spread the Gospel among the natives around. So richly had their attempts been blessed that the returning missionaries found "a garden which the Lord had watered and blessed." Such were the conditions among the people that "before long their spiritual and material prosperity had alike reached such a pitch that they desired once more to send catechists to other heathen tribes and to equip and maintain them. This gave the first impulse to the Banyai Expedition," which proceeded to the country lying near Zimbabye in the Zambezi region. A native evangelist, Asser, made first an exploring trip, succeeding in gaining the consent of three chiefs to the founding of missions in their territory; and so ardent were his representations on returning that in a short time the Basuto people collected five hundred pounds and contributed many gifts of cattle to furnish funds for carrying out the plan of sending the Word to their brethren who knew it not. The Missionary Conference could but follow this leading and the establishment of a new mission was resolved upon. After two or three starts, rendered ineffectual, chiefly by political obstacles, the Expedition set forth in 1877, having as its leader, M. Coillard, who, twenty years before, had established the station at Leribe. He was accompanied by his wife and a niece, four Basuto catechists with their families and four men as wagoners.

It is impossible for us to detail the incidents of this trip, incidents so severe in the occurring, so fascinating in the recounting. In 1879, the Coilliards and such of their helpers as remained with them returned to Basuto-land, having obtained from Robosi or Lewanika, the Barotsi king, permission to establish a mission in his territory. M. Coillard then made a visit to his native land and subsequently to England, presenting the need of Africa.

The second part of the volume treats of the Barotsi Expedition, (1882-1887.) In Europe funds had been collected for maintaining the European missionaries among the Barotsi, while the Basutos were to support such native evangelists as should be sent out. The party started in January of 1884 for the Barotsi valley consisted of M. and Mme. Coillard, their niece Elise and her future husband, M. Jeanmairet (a Swiss missioner), two evangelists and their families and two artisans After considerable delay on account of local wars, the destination was reached and in January, 1887, the Coillards settled down at Sefula, the new station, about nineteen miles from Lealuye, capital of the Barotsi kingdom.

Part Third of the book, "At Sefula," (1887-1892) treats of the establishment and management of the work in that remote land—an undertaking immense, demanding great wisdom and vast faith. Patience also must have been an indispensable requisite, as we may judge when reading this sad entry in M. Coillard's journal under the date of July 38th, 1891. "One would say we were laying the foundations of our edifice in shifting sands. Our efforts have had no result these six years that we have been in the country." Soon after the recording of this discouraging statement, the faithful missionary underwent a crushing sorrow in the loss of his devoted, valued wife, who died on October 28th, 1891. A remarkable character had this Scotchwoman, brave, cheerful pious, affectionate and capable, The chapter devoted to the account of her closing days is most touching in its revelations of grief and desolation, yet still of resignation. Dark days followed, shadowed by treachery on the part of supposed friends, animosities or listless indifference from others.

In 1892, M. Coillard, for certain reasons, removed to Lealuye, the capital city; and the fourth part of the book deals with the efforts there, (1892-1896.) After a trip of missionary exploration toward the sources of the Zambezi, M. Colliard was taken ill; and under the persuasion of his colleagues who saw him sinking in health, he was induced to return to South Africa, and thence, in 1896, to go back, on furlough, to France.

The results of the earnest labor among the Barotsi people it is difficult properly to estimate. We shall do best to quote M. Coillard's own summary. "We cannot take a census of the work of the Holy Spirit. The arithmetic, like the geography, of the kingdom of heaven is not of this world . . . . . However, if, after these twelve years of labor, we cast a backward glance, there has been a certain progress, which we must take note of, to the glory of God. Unquestionably, a great change is already operating in the country, which will become more marked as time goes on; the interdiction of spirituous drinks, of the slave-trade, and of the barbarous practice of 'smelling out sorcerers'; increasing security of property; and respect for human life.—tokens of civilization, of a real need felt by the Barotsi themselves for developing their industrial tastes and talents: there, in various domains, are victories which the gospel has won over paganism. 'And it is not only the good we may have done,' as a friend wrote to me; 'it is the evil—and who could fathom it?—that the presence of the gospel has hindered'."

In spite of the departures and defections which have so often distressed us, we have, at the present moment, eight European missionaries (including myself), seven ladies, six native evangelists and their wives, all devoted to our dear mission, all united in the intimate bonds of a family.

But what especially fills me with joy and gratitude towards the Lord is the school of evangelists. . . . with ten pupils . . . . all young men of the country, and the fruit of our schools. And then there are M and Mme Mercier, who are about to restore the ruins of Sefula, and there open at last our industrial school. Are not these the first streaks of light which herald the dawn of that day when God's glory will shine through this land?"

M Coillard's production is valuable in large measure for the insight therein given into the daily detail of life among the heathen who, as Kipling has said, possess "the simplicity of childhood, the experience of man, and the subtlety of the savage," in dealing with whom the missionary "must be infinitely kind and patient, and, above all, clear-sighted."

From this work we may also learn something of the effect which the tribal wars and the wider political or governmental changes have upon the work of the missionary. From the journals of such a one, we gain an information different from that gleaned from the pages of the daily press.

Finally, it is undoubtedly of advantage for us to contemplate the attitude of a fervent, Christian soul under great burdens and before trying obstacles; and to behold the labors undertaken and accomplished for our Lord and through faith in Him. M. H. W.

Thank-offering.

Women's Part in the Semi-Centennial Celebration. What Should It Be?

In view of the church celebration of its Semi Centennial in May, 1908, with a special offering of two millions of dollars, the question naturally arises: *What should be the women's part in this celebration?* When statistics show that the women compose about three-fifths of the entire membership of the church, their part should be a large and an important one.

In the providence of God a goodly portion of the wealth of the church is in the hands of the women; therefore in designating money to the Semi Centennial fund they should keep prominently in mind their own women's work for which they are held responsible by the General Assembly. The following is an outline of the work under the care of the Women's Board:

Fields.

The fields of labor are the United States, India, Egypt and the Sudan.

Work.

- Foreign
  - 3 Hospitals
  - 3 Dispensaries
  - 2 Girl's Boarding Schools
  - Zenana
  - Harem
- Home
  - City Missions
  - 2 Italian Missions
  - Croation Missions
  - Indian Missions
  - Mission to the Mutes
  - Ministerial Relief

- Freedmen
  - Industrial
    - Cooking
    - Sewing
    - Dress Making
  - Agricultural (627 acres)
  - Erection of buildings for Training Schools and Teacher's Homes
- Parsonage
  - Seventy-three in twelve states
- Home for Children of Missionaries
  - New Wilmington, Pa.

Workers.

15 City Missionaries
6 Among the Indians
33 Among the Freedmen
29 Women in Egypt
36 Women in India
Total - - 119

Also native Bible Readers, Teachers and Helpers in the Foreign Fields.

Present Annual Needs.

$60,000 for Foreign work
$15,000 for Home and Indian work
$15,000 for Freedmen's work
with the demand for each department increasing every year.

The General Assembly, in assigning the above work to the Women's General Missionary Society, makes no appropriation for it, as it does annually for its other Boards, hence the work has to depend entirely upon the voluntary contributions and thank-offerings of the women of the church for its support.

Designations.

Money designated now to the women's work can be paid (if desired) in three annual installments: Pay it to the treasurer of your own congregation and request him to send it to the Financial Agent of the Presbytery, with positive instruction that it be sent promptly to the treasurer of the Women's Board; or (if preferred) have the congregational treasurer send direct to Mrs. J. B. Hill, 5630 Bartlett St., Pittsburg, Pa. Mrs. Hill will receipt for the amount given to the treasurer of the semi-centennial commission, thereby giving to you personally, or to your congregation (as preferred) due credit in the semi-centennial offering.

This commission has given the following instructions in regard to designated money: "All designated funds will be turned over at once to the treasurers of the beneficiaries to which they are assigned, thus permitting an immediate use of the money for the work designated."

This arrangement insures that all designated contributions to the work of missions under the care of the Women's Board will be paid into its treasury for prompt use without the delay of waiting for the final distribution of the semi-centennial fund in 1908.

Words of Scripture.

Never have the scripture exhortations, bearing on giving and praying for the Master's cause, stood out more prominently before God's people than the present time, when the needs of all the departments of the church's work are so great. Give ear to a few of them:

Go ye unto all the world and preach the gospel to every creature.—Mark16:15.

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.—Matt. 9: 38.

Bring ye all the tithes into the store house and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.—Malachi 3: 10.

Come near and bring thank-offerings into the house of the Lord.—2 Chron. 29: 31.

To You.

"Go ye," "Pray ye," "Bring ye," "Come near," mean YOU. What will be your answer to the Lord?

A Word of Explanation.

While the Women's General Missionary Society has charge of the mission work of the church and the United Presbyterian Women's Association has under its care the benevolent work in support of the Aged People's and Orphans' Homes and the Columbia Hospital, the two organization are entirely separate and distinct in their aims, operations and responsibilities. Therefore all should remember that in contributing to either organization they are in no way helping the work of the other. Both organizations are doing the will of the Master, but each in its own separate way.

SEMI-CENTENNIAL COMMITTEE OF THE BOARD OF MISSIONS.

Thank-Offering Message.

As the month of May each year comes into its place on the dial of time, our hearts grow more and more full of expectations for a large harvest of thank-offerings for the Master's use. The total offering to be given into the Lord's treasury at Des Moines, Iowa, on the evening of May 9th, will be just what you, reader, have helped to make it.

What will be your share in the amount? What will it do in winning souls for Christ Jesus? What blessings will you have a right to claim per the Lord's promise: Give and it shall be given unto you, good measure, pressed down and running over. Will this rich blessing be yours and your family's?

Solomon gives this sad warning: Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—Prov. 21: 13. Have you a right to be heard?

Hear "the cry of the poor" from the lands God, in His providence, has given into the special care of our own church. Of the 8,000,000 population in Egypt, only 29,000 men, women and children are even counted as members of the Christian Evangelical community in that land. In the far away district of Punjab, India, there are 5,075,000 souls which God will require at our hands. Only 16,231 of these have even been brought under the influence of the gospel. In the Sudan, so lately opened to our church, there are unnumbered millions who have never heard of the Saviour. They do not even know they are lost in sin and that a Saviour has been provided. *We have never told them*, although we, of the United Presbyterian church, have known the "glad news of salvation" all our lives.

In our own fair land of America do we hear the cry of the spiritually needy? Lift up your eyes and look toward Ellis Island, the open gateway of our nations! What do you see? In twelve months over one million of beings for whom Christ died coming into to be our neighbors. Yea, the companions of yourselves and your children. What saith the Lord concerning them.

The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself.—Lev. 19:34.

Gather the people together, men women and children, *and thy stranger* that is within thy gates, that *they may hear* and that *they may learn and fear the Lord your God*, and then children which have not known anything may hear and learn to fear the Lord your God.—Deut. 31:12,-13.

Can any command of the Lord be made more plain? Turn your open ear toward the setting sun. What do you hear thousands of voices saying from within the wigwam?

"No one speaks to me of Jesus,
No one teaches me to pray,
No one tells me of a heaven
Where all tears are wiped away.
No one reads to me God's Word,
Sabbath bell, I've never heard."

Lift up your eyes and look toward the South. What do you see? Millions of dark-skinned brothers and sisters—just as good by nature as you—as utterly destitute of that which makes life happy here and in the world to come as are the heathen in Africa or India. How can you help save them?

Our Women's Work.

In all the mission fields above named the General Assembly of our United Presbyterian Church has given the women of the church a goodly share of the work of educating and evangelizing the people. Under the direction of the Women's Board the contributions and Thank-offerings of the women and the Juniors of the church have done much toward winning souls to Christ. Will you not, at the beginning of this new church year, resolve: "As for me and my house we will serve the Lord" in the various mission fields. He has opened to the women of our church, through earnest frequent prayers and through more regular and generous contributions through the missionary societies and through more liberal Thank-offerings than ever before. "Give and be assured it shall be given unto you."

Sincerely yours,
MRS. MARY CLOKEY PORTER.

Our Six Month's Thank-offering—What Will it Be?

With the large majority of our missionary societies, March 31st closed the Thank-offering date for the past church year. In the minds of thousands of earnest faithful workers for our Thank-offering department, have come the important question: What will our six month's Thankoffering be ?

Of course all societies have already planned to "keep step" together during April, May, June, July, August and September in gathering their offerings in their "blessing boxes," ready for the Ingathering in October. Many write that they resolved to have their offerings sum up as large totals in the six month's as in the twelve months just passed. Others go beyond and say "We are planning to DOUBLE our past year's offering by October.' GOOD NEWS !

Women of the United Presbyterian church, rally as never before to the help of the Thank-offering work, and let every woman have a part in our fall offering. Don't allow one on your church roll, or in attendance at your church services, miss a blessing that comes from giving to the Lord's cause, through your carelessness.

New Thank-offering supplies will soon be prepared and ready for orders. Boxes, Senior and Junior, are ready for shipment in response to all orders. The cost of manufacturing, and especially the shipping of permanent boxes, has prevented the Women's Board from carrying out the suggestion made one year ago at Albany, Ore., in reference to procuring a supply of metal boxes for use.

In the next few weeks keep the mails, the telephones and the express companies busy between you and the Thank-offering headquarters, 920 Penn Ave., Pittsburg, Pa., and it will count up in large amounts for the Lord's "Thank you" gifts next October. Try it and keep it up and what seer can tell whereunto this movement may grow in saving souls !

Trustingly yours,
Thank-Offering Secretary.

Important Notice.

Every society that gave as much or more in Thank-offerings before Jan. 1st, 1906, as the previous year is earnestly urged to send at once the name of the society and the sum given the year before with the figures for this year's offering to the home address: Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa. Also the name of every society that has had an increase in this year's offering over that of last year is earnestly desired before the May Convention.

Education of Women in Egypt.

All the fascination of the mingled East and West, past and present in the land of Egypt would not deter you from leaving the tourist throng and looking in upon one of Egypt's modern features, namely, a girls' school. Cleanliness and tidiness are a most valuable part of the curriculum and you will be surprised to see such sisters of the little fly-beset, flea-attended, ophthalmic children you saw on the street. You should see a hundred or two of these girls some morning in chapel. But your gladness that they have made the acquaintance of soap and water will soon give place to sympathy as you look into sad faces that should be beaming with happy girlhood.

You are in a Moslem land, and if the morning of the twentieth century sees some of the old hareem-places changed to hotels, hospitals or schools, the present generation is not far enough removed from the unrestrained tyranny their walls surrounded. to have lost the sad impress it left upon the faces of Mohammedan women. There is cause for rejoicing in fact that the prayers of the righteous have so availed that the wedge of Christianity has entered this adamantine faith; there is cause for sorrowing that Moslems, high in authority today, seek admission for their daughters to these Christian schools and today they are returned because there is no more room.

In these schools too are the daughters of the old Egyptians, who gave this land its old time splendor. They are beginning to break the shackles of superstition and ignorance that have bound them these many years, and ambition is kindling in them to be as their Christian sisters. They seem ready for the truth that would make them free indeed.

Not only Mohammedan and Copt, but Hebrew and Greek, Armenian and European swell the number that are waiting in Egypt for the uplift that Christian education would give these lives.

Make the acquaintance of these girls and you will find degrees of mentality and skill covering the entire gamut. You will be impressed with the need you find that girls be taught to sit and stand and walk, to smile and laugh, as well as to speak and think and trust. Girls whose mothers have had the advantage of education are very noticeably superior to the others both mentally and physically.

Christian education among these girls and women is surely work for the Master in a field ripe for harvest. Its stimulus would arouse intellectual effort that would break the stagnation and dispel the superstition around them; its training would transform these ignorant mothers helplessly watching and mourning over puny, suffering sightless, dying children into women capable of all the tender ministrations home and childhood need; its power would elevate men as well as women by lifting them from slavery into companionship.

To the women at the tomb of Christ the angel said, "He is not here, for He is risen." To the women the resurrected Christ first spoke and gave the command "Go" and "Tell". There is a Macedonian call that by prayer and means you may come to these women struggling from darkness into light.

HELEN INGRAM,
Teacher in Girls' Boarding School, Cairo, Egypt.

From Month to Month.

Board of Directors.

Adjourned meeting of the Board was held March 20. In the absence of the President, on account of sickness, Mrs. N. Wylie Stevenson called the meeting to order and conducted devotional exercises, Mrs. Wilson leading in prayer.

Treasurer reported the receipts and disbursements to date for the month of March.

Mrs. J. B. Hill reported a meeting of the Executive Committee on March 16 to consider the advisability of buying a plot of ground in Khartoum North, and the erection of a building for a girls' school, and recommended that this be done. On motion the Board approved the action of the Executive Committee.

Foreign Secretary reported a letter from Dr. Watson stating that Foreign Board had appointed Miss Jennie Martin missionary to India.

Dr. Watson, Rev. Cleland and Mr. Latimer constitute a committee from Foreign Board to meet with committee from our Board for Conference. Chairman appointed Mrs. Herron, Mrs. E. M. Hill and Mrs. M. C. Porter on Committee.

Treasurer's Report for Month of March, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical & Foreign General Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work			Conting'nt Fund	Life Membership Fund	TOTAL.
													Orph'n Home	Memorial Hospital	Home for Aged People			
Albany	5 97			9 00		4 00		4 00										22 97
Allegheny	40 00	3 00	140 00	15 00		25 00	5 00	7 00										235 00
Argyle						4 00	3 00											7 00
Boston	15 00			10 00	10 00	5 00		5 00										45 00
Brookville			107 00					5 00										112 00
Butler	28 00		40 00	18 00		11 00							2 00	2 00	1 00			102 00
Chicago	12 00		3 00	46 00		16 00	20 00	12 00										109 50
Colorado	40 00	38 00	10 00	54 00	39 00	30 00		12 50	13 50			2 00	1 00	2 00	2 00			244 00
Conemaugh			44 50															44 50
Detroit	4 00		10 00	7 00		7 00		2 00										30 00
Frankfort	29 00			7 00		5 00	8 32	1 00	5 00									55 32
Illinois Central	11 00	25 00		15 00	5 00	19 00	24 00	14 00				6 00						119 00
Illinois Southern			50 00															50 00
Indiana	24 00		4 00	17 00	4 00	11 00		10 00	9 00				1 00	5 00	1 00			86 00
Indiana Northern	3 00			3 00	2 00	2 00												10 00
Kansas City			5 00															5 00
Keokuk	4 00		69 50	8 00	2 00	37 66		3 00										124 16
Lake	18 00			30 00	7 00	24 00	5 00	8 00					6 00					98 00
Mansfield			12 50	5 00														17 50
Monmouth	5 00		36 25	5 00				3 00					5 00	5 00	5 00		20 00	84 25
Monongahela	10 00		398 00	182 00	10 00	63 00	10 00	65 00	15 00			5 00		20 00				778 00
Muskingum			78 00	5 00	13 00	12 00	5 00	10 00									10 00	133 00
New York	10 00				20 00	15 00	15 00		15 00									75 00
Ohio First	4 00	40 00	125 00	8 00		5 00	16 00	6 00	6 00									210 00
Omaha	28 00		170 00	36 65	5 00	5 00	5 00											249 65
Pawnee					2 10													2 10
Philadelphia	79 00	87 00	6 00	102 00	28 00	27 00	74 00	25 00	23 00			2 00	10 00					463 00
Puget Sound		5 00		13 00		1 00	1 00	5 00							2 00			27 00
Rock Island	3 00			3 00	8 00	6 00		5 00	2 00									27 00
San Francisco	10 00	5 00																15 00
Vermont				15 00														15 00
Westmoreland	*641 00	45 00	507 00	93 00	48 00	72 00	15 00	72 00	52 00			5 00	6 00	7 00	6 00	5 00		1574 00
Wheeling	86 00		3 00	93 00	3 00	36 00		15 00	10 00									246 00
Interest on Endowment	75 00																	75 00
Mrs. A. R Tedford	2 00																	2 00
Warm Springs Cong	13 00																	13 00
Mrs. D. H. Calhoun		10 00																10 00
Junior Missionary Asso. of Allegheny and Monongahela Pres.	10 00	10 00																20 00
Mr. and Mrs. G. M. Paden.			50 00															50 00
Shenango Church, Hartstown			100 00															100 00
Santa Ana Cong			250 00															250 00
Prairie, Ala						30 00												30 00

Henderson, N. C						25 00												25 00
Board of Freedmen's Missions						100 00												100 00
Bluestone, Va.						26 48												26 48
Latrobe, Pa.										138 75								138 75
Salineville, O.										166 50								166 50
Altoona, Pa.										146 00								146 00
18th Pittsburg										164 71								164 71
St. Joseph, Mo.										84 75								84 75
Goldfield, Iowa										66 60								66 60
Dexter, Iowa										5 28								5 28
Gladden, Pa.										60 00								60 00
Brinton Ave. Cong.										55 50								55 50
E. McKeesport										63 83								63 83
Pitcairn, Pa.										266 40								266 40
Int. Monongahela Nat. Bank																18 74		18 74
W. M. S., Athens, Tenn													2 00					2 00
Totals	1209 97	268 00	2213 75	304 65	201 10	624 14	216 32	289 50	150 50	1218 32		20 00	33 00	41 00	17 00	18 74	80 00	7345 99

*$500 Memorial to Dr. S. E. Johnson.

MRS. J. B. HILL, TREAS., 5680 Bartlett St., Pittsburg, Pa.
MISS E. D. BROWN, ASSIST. TREAS. 3501 Fifth Ave., Pittsburg, Pa.

(CONTINUED FROM PAGE 405)

Literature Secretary reported sales for February to the amount of $76.96.

The temperance committee as appointed, is Mrs. Henrietta Monroe, Xenia, O.; Mrs. Ritchie, North Bend, Neb.; Mrs. T. H. Hanna, Steubenville, O.

The Railroad Secretary is looking after the rates and all necessary arrangements for transportation to the Des Moines Convention.

Junior Secretary reported the name of Rachel Robinson, of First Church, Wilkinsburg, as a new life member.

A letter from Mrs. F. B. F. Smith, of Brockton, Mass., stated that the women of Boston Presbytery have organized a presbyterial society.

Freedmen's Secretary reported insurance policies for girl's dormitory and domestic science building at Prairie satisfactory; also policy for Vincent Hall, Camden, received and Treasurer was authorized to pay the premium. A letter from Henderson states that the sewing room and contents was a part of the property destroyed by the storm at that place recently.

Home Secretary read letters from Rev. Speer and Rev. Gordon. An application for a lady missionary at Rosedale Mission, Newark, N. J., was granted.

Finance Committee was authorized to pay $100 to Board of Publication for use of room.

MRS. SAMUEL YOURD.

Mrs. Mary A. Collins.

A tribute of love from our Women's Missionary Society of the First United Presbyterian church of Dayton, Ohio, to the memory of Mrs. Mary A. Collins, who departed this life Dec. 27, 1905.

She was one of our oldest members, almost ninety years of age and was devoted to her church, always ready and willing to extend any help she could. Her love for her Saviour was deep and abiding, and was ever ready to do His will.

She leaves to mourn her loss four devoted daughters, and we as a society mourn the loss of our sister and friend, yet we feel that her work was done, and she is at rest.

To the bereaved daughters we extend our tenderest sympathy in this hour of great sorrow and commend them to our Heavenly Father who doeth all things well.

Mrs. Eunice McStravick,
Mrs. Mary Wallace,
Mrs. Sarah Miller,
Mrs. Margaret Bradford.
Com.

Mrs. Nancy Blair McMaster.

The Women's Missionary Society of the United Presbyterian church of Kittanning, Pa., would pay this tribute of love to the memory of Mrs. Nancy Blair McMaster, who entered into rest March 6, 1906.

She was the last charter member of our congregation, and a woman devoted to missions. For more than eighty years her path turned in and out among us, trodden in a spirit of love, patience and faithfulness; with "eyes lifted to the hills," and with the "Lord for her shade upon her right hand." Deeds of love for her Master, deeds of help for those around her bordered all the path as she moved with steady step along the way, until the gate closed upon the flutter of the garments of this daughter of the King. The life here is finished but the influence of that life still lives, and will continue to bear a goodly fruitage.

Mrs. Geraldine McBride,
Mrs. Nellie Hoover,
Miss Addie E. Sloan.
Com.

Mrs. Mary Dickey.

A tribute of love and respect from the Women's Missionary Society of Hampton congregation, to the memory of Mrs. Mary Dickey, who was called to her Heavenly home March 2nd, 1906.

Because of her death we are called upon to mourn the loss of our oldest member, one whose presence and companionship in the Master's service was very helpful to us.

"Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Com.

Mrs. Sarah J. Montgomery—Mrs. McC. McWilliams.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Claysville, Pa., to the memory of Mrs. Sarah J. Montgomery, who died June 4, 1905, and Mrs. McCleese McWilliams, who died Feb. 20, 1906.

It is with sadness we record the death of our dear friends and sisters in Christ. We feel our loss both as a congregation and society. The Master's work was dear to their hearts, although they had each one passed the time alloted to man three score years and ten they were active in the Master's service, and when the summons came suddenly to each one it found them prepared.

These sudden deaths are a warning to us all to be prepared, and have our lamps trimmed and burning for we know not what watch of the night the Master will come and call us. To their loved ones we extend our most tender sympathy and may our Heavenly Father comfort them with his own precious words. Com.

Mrs. Margaret Wells—Mrs. E. J. Sidey.

A tribute of love by the Ladies Missionary Society, Greenfield, Iowa. On the death of two of our beloved members, Mrs. Margaret Wells, who departed this life April 26, 1905, and Mrs. E. J. Sidey, Dec. 18, 1905.

The latter being one of the charter, and also the oldest member of our society, each of them on account of physical weakness and suffering were unable to meet with us often. They strove to do God's will and live unselfish Christian lives, and were ready for the summons, "Come up higher."

Resolved, that we have reason to rejoice for the grace that sustained them through all their sufferings. And that we recognize through this dispensation of God's providence, that we must all sooner or later be called upon to render our account to God, and that we live more consecrated lives, so that we too may hear the welcome plaudit, Enter into the joy of the Lord.

Mrs. Thomas Kennedy,
Mrs. Marion McCreight.
Com.

Mrs. J. M. Grugan.

The Women's Missionary Society of the United Presbyterian church, Olympia, Wash., offer this tribute of love and respect to the memory of Mrs. J. M. Grugan, who was called home, Feb. 24, 1906.

Although seldom able, by reason of failing health, to be present at our meetings, yet she never lost interest. She was kind, gentle and loving in life, patient in suffering and triumphant in death.

We extend our sincere sympathy to the bereaved husband and relatives and commend them to God who alone can give true comfort. Com.

Mrs. C. M. Crouse.

We, the members of the Missionary and Aid Societies of the United Presbyterian church, of Cedarville, Ohio, desire to place on record our great appreciation of the character and worth of Mrs. C. M. Crouse, who after a year of suffering, was called to her eternal rest, Feb. 15th, 1906.

In the removal of this dear sister our societies have sustained a great loss; so long as her health permitted she was rarely absent and was always interested in the work. She was a charter member of both societies. Bright and cheerful in spirit she will be universally missed. May her diligence incite us to greater faithfulness in the Masters work.

We extend our heart-felt sympathy to the stricken husband and home circle, commending them to the loving Savior who sustains by his grace.

Mrs. R. F. Kerr,
Mrs. W. H. Barber,
Mrs. E. C. Oglesbee.
Com.

Affectionately,
Sallie McDowell.

THE WOMEN'S
MISSIONARY MAGAZINE
—OF THE—
UNITED PRESBYTERIAN CHURCH.

JUNE, 1906. Number 11

In Memoriam--Miss Sallie McDowell.

The Story of a Beautiful Life.

"WELL done, good and faithful servant, enter thou into the joy of thy Lord—into the full fellowship and glory [illegible] Christ." The life of Miss [illegible] was rich in varied endow- [illegible] Wholly devoted to the service [illegible] she was translated to heaven [illegible] of April 14, 1906.

[illegible] sadness that we record [illegible] the second member of the [illegible] Committee, of those who enter- [illegible] into the movement which [illegible] the establishment of the Maga- [illegible] was its first Secretary. To [illegible] twelve years she gave of [illegible] her unstinted service and [illegible]. She watched its growth with [illegible] unmixed with many anxie- [illegible] difficult to speak in brief terms [illegible] honored and loved. Though [illegible] fine intellectual powers and [illegible] and write forcibly, it was [illegible] intellectual acumen only [illegible] to herself dear and true [illegible] simplicity of character, her [illegible] and spiritual strength [illegible] almost distinct type of [illegible]

[illegible] was reared in a home [illegible] intelligence, one familiar with the leaders of the United Presbyterian church, where the traditions and principles of that denomination were held as sacred, and where everything that made for the prosperity of Zion was fostered. From that Christian home radiated holy influences that reached far and wide in our own land and across the sea. Few kept in touch by correspondence with absent friends, and especially the missionaries, as did she. As a result her years of invalidism were gladdened by frequent messages from them, among whom were many of the best known names in the church she dearly loved.

Who can estimate the value of the loving prayers, feeble in health though she was, for her old associates, for the dear missionaries in the field, for all the interests of the Master in the world. She could truthfully say, "I love thy kingdom, Lord."

It was her privilege to spend two years abroad, most of the time in Damascus, Syria, where her brother-in-law and sister, Dr and Mrs. Patterson, were stationed as missionaries, where her instinctive passion for doing good found a genial sphere. Her great desire to teach the better way soon prompted her to do much among the children, the

Affectionately,
Sallie McDowell.